INNOCENCY CLEARED FROM LYES.

IN

In answer or reply to some particular things: which them, who are scornfully called Quakers, are charged with in a book intituled, *Malice stript and whipt, &c.*

Published by one, who calls himself *Samuell Smith* Minister of the Gospel, but his practise and bitter spirit maketh him manifest to be forth of the Doctrine of Christ, and that he is not guided by the same spirit, which the Ministers of Christ were, and are guided by, as hereafter may be made appear.

Thus saith the Lord God, because you have spoken vanity and seen lyes, therefore behold I am against you, saith the Lord God: because with lyes ye have made the heart of the righteous sad, whom I have not made sad, and strengthned the hands of the wicked, that he should not return from his wicked way, by promising him life, therefore ye shall see no more vanity: nor divine divinations; for I will deliver my people out of your hand and ye shall know that I am the Lord, Ezek. 13. 8. 22, 23.

By one who desires that all men might come to do as they would be done unto.

I. B.

London, Printed for *Thomas Simmons* at the Bull and Mouth neer Alders gate, 1658.

1308

To the ſober Reader.

THis book or paper coming to my hands, publiſhed by a pretended Miniſter of the Goſpel, wherein he pretends an examination of a late ſcandalous paper, as he calls it, publiſhed by certain Quakers now in the Gaol of *Salop*, which paper I have ſeen and doe ſee, he accuſes the aforeſaid men falsly, as touching lyes and untruths, and of bidding open defiance to Magiſtracy and Miniſtry, to the making their names odious amongſt men, which they were worthy to bear: if it were truth which he ſpeaks, and therefore I ſhall try his book intituled, *Malice ſtript and whipt*, &c. in the things which moſt concern them, that ſo thou who reads this, and all ſober minded men, who hear it, may iudge, whether he be not a falſe accuſer of them, and of a bitter ſpirit, yea or nay, for this cauſe, and that he may be a ſhamed of his folly, theſe things following I write.

To the sober Reader.

THis book or paper coming to my hands, published by a pretended Minister of the Gospel, wherein he pretends an examination of a late scandalous paper, as he calls it, published by certain Quakers now in the Gaol of Salez, which paper I have seen and doe see, he creates the aforesaid men fairly, throughout lyes and untruths, and es [illegible] to Magistracy and Ministry, to the making their names odious amongst men, which they were worthy to bear: it is were truth which he [illegible] I shall try his book intituled, *Malice Prisk and Malice, &c.* in the things which most concern them, that so thou who reads this, and all sober minded men, who [illegible] may judge, whether he be not a false accuser of them, and of a bitter spirit, yea or nay, for this cause, and that he may be a shamed of his folly, these things following I write.

INNOCENCIE CLEARED from Lyes, &c.

IT hath been commonly the practise of persecutors and enemies to the people of God; but especially of the Priests, to take away the good name of those they did envy, and give unto them reproachfull names, as this blasphemer, sower of sedition, ring-leader of Sects, Hereticks, and the like, that so they might incense the Rulers and people against them to take away their lives, which was the end they sought for: witness what they called our Lord and Master Christ Iesus, read. *Mark.* 14. 63, 64. And also what they said of *Paul*, see *Acts* 24. 5, 6. and that the men in our generation, who are enemies to the Lords people, may not come short, but as far as their power reaches, shew what spirit they are of: that men may know their nature, let us see what this pretended Minister saith concerning the book he examins.

Psa. 37. 12. Acts 16. 19, 20, 21. Acts 22, 22, 23. Io. 8. 48. Mat. 7. 14.

Saith not a book to be chained but let flying, full of falshood, lyes and untruths, fit for the Devils patronage, and further he saith, and that which is more strange, in a time of Parliament sitting, bidding open defiance to Magistracy and Ministry, &c. Smith.

Answer. If these things which he here saith were true, the condition of these men were to be lamented, who published this book which he examines; but I am sure, if he had examined it with a single eye, and without prejudice, he durst not have spoken these things, saying it is full of lyes and untruths, as though there were no truth in it, and to incense the Magistrates against these men, which is the thing he ayms at, he saith *bidding open defiance to Magistracy and Ministry*; but I beleeve it is good for the Magistrates to take heed, how they beleeve such men as this *Smith*, least they should punish the innocent to satisfie his will, he hath heapt up a deal of accusations, which sober minded men will see turne to his own shame, for if he examine the book, which he mentions, all the days of his life, he is not able out of it to prove the things he hath accused these men with, which if he cannot prove, must not he then of necessity be a false accuser, and therefore if he take in hand to examine books, it is best for him the next time to say no more than he is able to prove.

If the Magistrates would take this mans word without examination, might not they become guilty of innocent blood

Smith. *Saith in his book* William Baret *Constable, and* Humfry Dale *Church-warden, according to the Ministers directions, pulled down their speaker, charging some to secure him, and others also of their company were secured,* &c.

Answer. Was ever the like heard of, that a Minister of the Gospel, as he pretends, should give such directions as this, and is not ashamed to publish it to the world, but this will make his name to be known and also his nature, that all honest men may take heed how they joyn with him in persecuting the innocent, let us reason with him a little, he confesses he being acquainted with their damnable Tenents, he indeavoured to discover them, and to warn his people of them, & this being made known to them, which he calls

calls Quakers, as he saith, they gave it out they intended to preach at *Cressag*, &c. now this I say, if he had spoken against this people, as it is likely by his words he had then, it was but very equall and reasonable when they came so near him, and that to preach too: if he had come to them in the spirit of meekness, being he pretends to be a Minister of the Gospel, to have seen if he could have convinced them of any errour or damnable tenent before the people, that so they might have been ashamed of it, but it seems this he did not, but to his own shame, instead of doing so, he hearing of their coming to preach at *Gressag*; sent for the Constables, and acquainted them therewith, desiring them if they came to see the keeping of the peace, and this was six weeks before: to which I say, the keeping of the peace is that which we desire, and it is the office of Rulers to see the peace kept, and to punish them that break the peace, but though he had made it so sure of his side, yet he came not to them to disprove their doctrine, which had been a fit opportunity for him to have tryed, if he could have disproved them; seeing he had spoken against them in his publick Ministry, it may be behinde their backs: and so it had been but a reasonable thing to have maintained it to their faces, but instead thereof contray to his first directions to the Constables to keep the peace, he now gives directions to pull him down; which stood peaceably, it is like for any thing he knew, preaching the word; these directions was contrary to reason and the good Laws of this Nation, and I hope the officers will learn more wisdome than to obey the directions of him, or any other; whose directions is contrary to the Law to disturbe peaceable men.

Read: 2 Tim. 2. 24, 25, 26. verses. 2 Cor. 6. 3, 4, 5, 6. And see how a servant of the Lotdor Minister should be qualified.

The

Smith. Is it not a ſhame for him to declare this. Anſwer.

The Miniſter in the afternoon durſt not goe to the Church, by which means the Congregation, and other neighbour-Congregations, that depend much upon his Miniſtry were diſappointed of the word that day.

A lamentation may be taken up for them that depend upon thee and thy Miniſtry, or to receive the word from thy mouth; who was afraid to maintaine what thou preaches to them: why durſt thou not goe to the Church as thou calls it, would thou make the people beleeve thou was afraid of thy life, was it not *Cain* that was afraid, whoſe ſacrifice God accepted not, but it was *Abel* that was ſlain whoſe ſacrifice God accepted: its well known though the Souldiers had their weapons about them, who were then in ſervice for the Commonwealth and preſent Government, that the patience of their ſpirits was tryed that day, when that by ſome of the people the Hilt of one of their Swords was broken, the blade being in the Scabbard, and yet the reſt did no violence; but this which thou haſt done, and ſaid is to the ſhame of thy ſelf and thy brethren: is it not the marke of an hireling to fly, and did not thou ſo when thou ceaſed at the midſt of thy Sermon as it ſeems, becauſe a woman came into thy Congregation, and yet ſaid nothing, as far as I underſtand by thy relation, ſo that to thy ſhame thou haſt related this: that men may ſee thou was the cauſe of the diſturbance, who gave the officers directions to pull him down that ſtood peaceably, who might have come away in peace, for ought I know, if thou hadſt not been, thou alſo ſuffered ſt thy ſervants, if thou didſt not ſet them on, to beat a Kettle, and a Frying Pan purpoſely to diſturb, ſo that to thy ſhame thou may ſee what thou haſt done and repent, and ſome that have depended upon thee and thy Miniſtry, I hope begins to ſee thee, and will buy thy word no longer.

2 Tim. 1. 7, 8.
Gen. 4. 4, 5, 6, 7, 8.
Pſa. 53. 5.
Pro. 27. 1.

And

And when thou comes to the title of the book, thou examines, thou saith this title (Priest) is here used in scorne and derision to the Ministers of the Gospel &c. Smith.

Nay it is not given in derision to the Ministers of the Gospel, for we doe not take thee for one, though thou call thy selfso, and herein thou hast accused them, but not proved it, but I shall prove Priests teach for hire, *Micah* 3. 11. and doth not thou so, or thou takes tythes, if thou doe, it was they who receive the office of Priesthood, have a commandement to take tythes of the people according to the Law: and if thou be not a Priest, thou doth the people wrong to take tythes or hire from them: for we doe not read in the Scripture of truth, that the Ministers of the Gospell were to receive tythes of the people, but as they had received freely, so they were to give, and having food and rayment, therewith to be content, 1. *Tim.* 6. 8. Answer. Ier. 5. 30, 31. Heb. 7. 5, 11, 12.

Saith, I have so much faith to believe the time will come that the very name of a Quaker will be as odious in the Christian world, as any heretique ever was since the days of Christ, &c. Smith. Take notice of the confession of his Faith.

Such as is within is now poured forth, hast thou so much faith as to believe this? But though thou strives to make the name of Quakers odious, and doth exceed many that hath gone before thee, yet thy labour is in vaine and thy faith also; for it will never be odious amongst Christians, but a wise man may easily see what thy faith tendeth to: It was the practise of the Popish Bishops in the reign of Q. *Mary*, to call the Martyrs heretiques, & so burn them; I shall assure thee this faith of thine will get thee no comendation amongst honest men, & them that fear the Lord, seeing thou believes that will be odious, which the Lord approves *Isaiah* 66, 2. saying to this man will I look, even to him, that is poor and of a contrite spirit, and trembleth at my word: if this Answer. Phil. 2. 12, 13.

will be odious, what then will be commendable? Consider well of it, and let us have a sober answer.

Smith. *Saith, but you must let fly at that reverent judge, he shall answer for himself, and it is like he hath seen, or will see this scandalous paper of yours cast out against him and against authority it self, &c.*

Answer. What! Did they let fly against that reverend
Psal. 58. 1. Iudge? Did they let fly any thing but the truth?
Ps. 2. 10, 11. And why might they not speak the truth, though
Acts 10. 42. to a Iudge? We know he shall answer for himself before the Iudge of quick and dead, but if authority would believe thee, thou wouldst surely incense them against these men; but it is wisdom for authority to know the truth of both sides, thou accuses or layes to their charge great things, but as farre as I see proves nothing: but it is no marvell since thou wouldst have their names to be so odious, thou helps all thou can, and to little purpose, for thy work will turne to thy own shame and confusion, if thou dost not repent.

And then thou writes, or giveth a short relation of theirs, which testifies of thy persecution of them who published it, which because thou accuses them to be liers, I shall briefly reply unto some particulars: In thy examining of the narration where they are most concerned.

Narration. I Met in the name and fear of the Lord, on the way near the steeple-house yard near *Chrisag.*

Smith. *Saith, it seems these men are so full of the spirit that they have now learned to teach the holy spirit of God to speak, and he alledges some Scriptures to justifie the very name of Church, to our Temples as he calls them, and further he saith, take heed henceforth that no such language come out of your mouths as this steeple-house is, least you be found amongst the number of* Stephens *persecutors.*

Reply. It seems thy tongue or pen is so accustomed to slander-

slandering that thou cannot cease, saying they have now learned to teach the holy spirit of God to speak, hear thou hast accused them, and that concerning the things of God, saying they have now learned to teach the holy spirit, &c. mayst thou not be ashamed to give such things under thy hand, surely if thou spoke what thou thought, I would have thee to prove it if thou can: otherwise if thou spoke what thou thought not, art thou not found in the generation of scoffers, and for the Scriptures thou alledges, them I doe own, but they doe not prove the Steeple-house a Church, neither the house of God, which likely is the end thou brings them for, but the Scripture proves the Church is in God, 1 *Thes.* 1. 1. And the Apostle *Peter* saith, *ye also as living stones*, (mark that) are built up a spirituall house, and are built upon the foundation of the Apostles and Prophets, Iesus Christ himself being the chief Corner stone, in whom all the building fitly framed together groweth up an holy Temple in the Lord; know you not that your bodies are the Temple of the Holy Ghost, which if thou had known? why didst thou stumble at their calling of the place builded of wood or stone, a Steeple-house, is not that the most fit name, for, if it have a Steeple, where the Bell or Bells hang, if it have we may call it so; and yet not be found in the number of *Stevens* persecutors, but rather thou wilt be found in that number, if thou seek to cast the innocent into prison, and plead for the Temple which *Steven* witnessed against, saying, *the most high dwelleth not in Temples made with hands*, which they that then upheld the Temple put *Steven* to death, *Act.* 7.

Pf. 52. 2, 3.

2 Pet. 3, 3.

1 Pet. 2. 5.

Eph. 2, 20, 21.

Mat. 10: 16, 17, 18.

The Priest stirred up the Iustices to grant a warrant to fetch in the innocent before the Iustice, *&c.*

Narration:

Smith. *Saith must you have liberty to rayl, revile, scandalize, and disturbe the Ministers of Christ in doing their office; away animals, away; if the Gaol of* Shrewsbury, *be not a means to recover your madnesi,* Bedlam *is fittest for such men.*

Reply. Nay no such liberty, doe we desire as this to rayl, revile, scandalize and disturbe the Ministers of Christ, but this we desire which is reasonable, to have liberty to speak the truth, which we are able to prove by the Scriptures of truth, and if any man accuse us, especially if he pretend to be a Minister; with the holding of damnable tenents, as it is like this *Smith* hath done, we desire that they might shew us in the spirit of meekness, what these damnable tenents are, that we might forsake them; and if they accuse us falsly, that they might repent: and this liberty is but reasonable, and not contrary to the Law of the Nation; but it seems this *Smith* would have liberty to say what he will, and none to say to him what dost thou; but it they doe he will call them disturbers, and the means he will use to recover them, as it seems is *Shrewsbury* Gaol or else *Bedlam*, which is a means the Ministers of Christ never used, that ever I read of in the Scriptures of truth; but it hath been the custome of that Synagogue of Satan at *Rome* and their adherents, when they could not, bring men into submission, to what they falsly called truth, then under the name of Hereticks or disturbers of the peace, those that would not submit to them, they put to some cruell death, or else kept them in prison, and shamefully entreated them, which is the way this *Smith* would take it seems, to recover those which will not beleeve what he saith to be true; but it is good for the Rulers to take heed, that they doe not consents least they should become guilty of innocent blood

blood, for by this he hath made himself manifest to all the children of light what spirit he is of.

And the innocent there accused could have proved the Priests man forsworne, but could not be heard. Narration.

Saith he it known unto all men by these presents that the Quakers in Shrewsbury *Gaol are not perfect, nor without sin, unless their tenents be, which I shall not wonder at, that lying is no sin,* &c. *Smith.*

Here thou gives out as though they were lyers, pretending thou hath some ground or colour for it, if any of the books came to thy hand uncorrected; but to take away the ground or colour of thy accusing them, this I say, I have seen their Manuscript, and it is there, the innocent there accused, could have proved the Priests man forsworn speaking of thy servant, and besides they can prove many of the books they corrected, though may be some might escape their hands; and if there was nothing near to thee which accused thee? why did thou take it to thy self; if thou had dealt honestly thou would not have catcht at a letter being set wrong, knowing that a fault may be in printing, as I might instance in thy book, or else thou hast done very sottishly: but this I pass, not loving to strive about words, having taken thy ground or colour of accusing them away: they are clear and are able to prove what they intended, which was concerning thy man-servant being forsworne, which may be a shame unto thee to keep such in thy house, it may be thou thought thou might say what thou would, when thou had them in *Shrewsbury* Gaol, which is the means thou will use to recover them, or else *Bedlam*, surely thy Brethren and the men of thy own generation will be ashamed of this, or else their merchandize will savour Reply. Io. 8. 44.

your evill in the Noſtrels of all honeſt men; and for our tenants being ſuch that, lying is no ſin, I utterly deny, for lying is of the Devill, he is the Father of it, and all unrighteouſneſs is ſin, ſo they being clear of what thou accuſed them with, let him thats wiſe judge who is fallen into the pit.

Narration. And being carryed to priſon we remained till the next day, &c.

Smith. *It is well you will ſometime ſpeak the truth, &c.*

Reply. I ſay it is well thou haſt confeſt this, out of thy own mouth, be thou judged whether thou be a lyer yea or nay: thou ſaith toward the beginning of thy Book ſpeaking of theirs, that it was full of falſhoods, lys and untruths, now if it had been ful of falſhoods, lys and untruths as thou ſaith: then how could they ſometime ſpeak the truth in it; be thou judge of this matter, and he that deſerves the ſhame let him take it.

Narration. Neither did we any thing contrary to ſound doctrine, for there is nothing mentioned in the Scripture of putting off the Hat, &c.

Smith. *VVhere was that honour you owed as due to the Magiſtrate, when you came and preſented your ſelves in the face of the Court, and preſence of the Iudge, in that rude uncivill and contemptuous manner, neither putting off the Hat, nor bowing before him, which the fifth Commandement commands,* &c.

Reply. They honoured the Magiſtrate with as much honour as that thou tells of, which *Paul* gave to *Feſtus* and King *Agrippa*, he called them by the titles which belonged to them, and ſo did they him who was Magiſtrate therein, calling him Iudge, and the Court a Court of Iuſtice, and honouring them in the Lord, which is as much as the Scripture commands, ſaying, *Children obey your Parents in the Lord*; but thou ſaith, neither putting off the Hat,

nor

not bowing before him, which the fifth Commandement commands, to which I say, it is well if thou have not belyed the Commandement, for I never could finde any such command in the fifth Commandement, as the putting off the Hat or bowing; but this I am sure is in the second Commandement, *thou shalt not bow down thy self*, and I doe beleeve there is no confusion in the Commandements; but rather it is in thee, as in this thing, it doth plainly appear; and then thou states a question, or an objection which is in these words: But where doe you finde a command for putting off the Hat; unto which I say, it had been wisdom for thee before thou hadst stated this question to have considered whether thou couldest have given a sufficient answer to this queston yea or nay; but it may be thou didst not so, but did even like a foolish man that begins to build, and considers not whether he is able to finish or not, but to say something to it, being thou hast layd it down, thou saith, what though we read not of a Hat, *&c.* and herein thou hath not proved there is any command for putting off the Hat; but hath shewed thy ignorance of the Scripture, in saying, what though we read not of a Hat, but thou may read of Hats in *Dan.* 3. 21. then these men were bound in their Coats, their Hosen, and their Hats, it might be that their Hats were not taken off their heads, when they were before *Nebuchadnezzar* the King, and the most mighty men in his Army; seeing they were bound in them, and if they were not taken off; doe not they then that require them to be put off, and fine men for keeping them on, in that thing exceed *Nebuchadnezzar*,

But is not he who is our accuser out of the said doctrine of Iesus Christ, is not he called *Master*, Narration:

doth

doth not he ſtand praying in the Synagogues, hath he not the chief ſeat in the aſſembly, doth not he take hire, &c.

Smith. *Here is a bundle of accuſations bound up together, &c.*

Reply. Why doſt thou lye: doe they here, accuſe thee; but rather by way of queſtion, they aske thee or any that will anſwer for thee: whether theſe things be not ſo, but it ſeems if they had accuſed thee, it had not been falſly: for thou ſaith I am called a Maſter, and to defend thy ſelf in thy ſo doing, thou ſhifts with *Backſters* words, and thou calls him Maſter: but it were more for thy credit and his too, to have gone to Chriſts words, ſeeing you pretend to be his Miniſters; but this it ſeems you dare not doe, knowing full well that his words is againſt your practiſe, who ſaith, *neither be ye called Maſters, for one is your Maſter even Chriſt*, and ſo ye make the Scripture of none effect to keep your own traditions, as ſtanding praying and ſuch like, to which Chriſt ſaith, *when thou prayeſt thou ſhalt not be as the hypocrites are, for they love to ſtand praying in the Synagogues, Mat.* 6. 5. and if you doe not love it, why doe you plead for it, and for having the chiefeſt ſeat in the aſſembly, for which thing the ſtrongeſt argument that I ſee thee bring is this, for ſome body muſt have theſe places, and ſome of thoſe upper rooms and ſeats, which argument ſhews thy weakneſs and ignorance, for if it were ſo that ſome-body muſt have them, doth it therefore follow that the Miniſters of Chriſt muſt have them, ſeeing Chriſt ſaid unto them in his doctrine, *beware of the Scribes which love to goe in long cloathing, and love ſalutations in the market places, and the chief ſeats in the Synagogues, and the uppermoſt rooms at feaſts*, Mark. 12. 38, 39. and why is there ſo much pleading for theſe things, if they doe not love them, is it not a great

Ezek. 22, 25, 26. 28.

Mat. 23. 10.

great sign that a man loves the thing he pleads for: unless he be a great dissembler.

Doth he not take hire. Narration.

This is the great quarell of all that they have against us, Smith.
and further saith, *to pull down the Ministry of the word, and this must needs take with the vulgar sort of people, that know little of God and the ways of godliness*, &c.

§ Why what will the Ministry of the word fall, if hire be taken away, is that the foundation upon which it stands, the Prophets of the Lord cryed against such as sought for their gaine from their quarter, and teach for hire, read the third Chapter of *Micha*, and see what the Lord saith concerning the Priests that teach for hire, and Prophets that made his people erre, they bite with their teeth and cry peace, and he that putteth not into their mouths, they even prepare war against him, and yet I doe beleeve the Prophets of the Lord did not pull down the Ministry of the word, but it seems by this argument, that if hire were taken away the Ministry will down, which if it be so, it makes it plainly appear you teach for hire; though you would make the people beleive otherwise, but if they keep their tythe or mony from you, it is possible you may prepare war against them, and then they may know your nature to be as Christ saith, *inwardly ravening wolves*, and wheras thou saith, this must needs take with the vulgar sort of people; who know little of God and the ways of godliness; this may stand to the shame of thee and thy Brethren; do the people know little of the ways of God and godliness; what have you taken hire for nothing all this while, it is good for the people to consider of these things, least they spend their mony for that which is not Bread, and their labour, for that which satisfies not, and thou speaking of them, thou

Reply. Isaiah, 56. 10, 11.

Isaiah 55. 2.

calls Quakers, saith the same, and substance of their prating (as thou calls it) was we preach unto you the word of the Lord freely; and this I believe was thy greatest torment that any should preach the word of the Lord freely, as they had received it: or else why speaks thou against it, and caused him to be pulled down that preached, and for the Scriptures thou alledges them I doe own, and the maintenance they doe allow Ministers, as that thou alledges in *Mat.* 10. 10. which saith, *the workman is worthy of his meat*, and I desire people to read that Chapter for their further satisfaction.

Narration: He hath accused us that we disturbed him and hath not proved it.

Smith. *This was answered to your shame before.*

Reply. Nay not to their shame but to thine, for thou hast proved in thy own book, that it was by the Ministers directions, their speaker was pulled down, and so proved thy self a disturber and not them; for it was contrary to the good Laws of this Nation to pull him down, who stood peaceably preaching freely unto the people, and so he to wit the Constable, is to be commended in that thing, that would not obey thy directions, which was contrary to the good Laws of this Nation.

And whereas they say the fruits brought forth by thy people made thee manifest to be no Ministe, of Christ, being they were mockers, scoffers, and swearers and such like, *&c.*

And this thou calls great ignorance in them, but thou mayst see it is rather thine to call it so, for the Lord saith by *Jeremiah* the Prophet speaking concerning the false Prophets, *If they had stood in my counsell, and had caused my people to hear my words, then they should have turned them from their evill way, and from the evill of their doings*, now if this be an evill

Jer. 23. 22.

way

way before mentioned which thy people lived in, yea even them which then dwelt in thy owne house or were servants to thee at the least: for if thou gather such as these, it may well make thee manifest to be no Minister of Christ, but if thou make account this will not serve, it is like thy own practise may make thee manifest, thy lying and false accusing, and being out of the doctrine of Christ, as thy own book will witness where thou saith, I am called a Master, and if all this which is brought forth by the people and by thee, be not sufficient to make thee manifest to be no Minister of Christ, then thou mayst let us hear some more marks and signs from thee, that thou mayst be the more certainly known.

Ier. 23, 14, for 15, 16, 32, verses. Mat. 7. 20.

And the Priest to cover his former envy goes on further, and to blinde the people more and more reported it that we were fined, for that we had done to him, which is a plain and manifest lye. Narration.

Vnto which I say, if they had been fined for that they had done to thee, it had been little wisdome in thee to report such a thing or boast of it, but seeing they were fined for their Hats, as they are able to prove, and thou reporting it was for that they did to thee, which thing thou hast not denyed in thy book, and therefore that they said concerning thee was true, it was a manifest lye for thee to report so: though thou was the cause of all their trouble, and so let it rest upon thy head, till thou depart from it by repentance.

And for him who is our accuser who professes to be a Minister of Christ, consider was ever the like heard of, that ever any Minister of Christ hailed any to prison, kept swearers in his house, mockers and scoffers. Narration.

Smith. *Doe you not rather cry out against the supreme power and Magistracy, because it will not suffer such lawless spirits as our sottish Quakers are of, to doe what they would without check and controulment, to disturb Ministers in preaching the word, and abusing the Lords Messengers, &c.*

Reply. In the beginning of thy book *pag.* 2. *line* 8. 9. thou saith, who sees not the sad effects of this licentious liberty and toleration to this Generation of men, who strikes at the very root of all, *&c.* Who now is it that crys out against the supreme power, is it not thy self rather, for who gives liberty but the supreme power and Magistracy, they that are not blinde will see who thou strikes at; but thou thinking to put it off thy self, saith doe not you rather cry out against the supreme power, *&c.* I say nay, we cry out against thy deceit, and that is it that makes the effects sad to such as thee, and in as much as the Magistracy gives liberty to tender consciences to speak against the deceit, which such as thou lives in, it is to the honour of the Lord God, though it be to thy torment, who would say what thou likes, and if any contradict thee, it is like they must goe to *Shrewsbury* Gaol or else *Bedlam* with thy consent, which is the means thou will use to recover them, which means is such as the Ministers of Christ never used that ever I read of in the Scriptures of truth, neither hast thou instanced any command or example for thy practise, which no doubt thou wouldst have done if thou could, and for abusing of the Lords Messengers, none more like to be guilty of that then thy self, who caused him to be pulled down which stood peaceably, preaching freely to the people, for that which thou accuses them with returns upon thy own head, and for that which the Magistracy hath done in releasing

If they that do not visit the members of Christ when they are in prison must depart from him, then what can they expect who cast them into prison, and seek to keep them in.

sing these men which was maliciously prosecuted against by thee, though they had broken no known Law in this Nation as far as I can see, in as much as the supreme power and Magistracy hath released the oppressed, it is to their honour, and in it they are a terrour to evill doers, and a praise to them that doe well, and these men who are released may give God the glory, who alone is worthy for evermore.

Towards the latter end of their book it seems there was some Queries propounded to Priest *Smith* or any of the Priests in *Shrewsbury*, to be answered which he puts off himself saying, I thank you, that you call upon them as well as my self to answer? But to be brief we have received no answer to them, neither from them nor him, but it is the most to his shame, who begins a piece of work and doth not finish it, it may be there is some people that desires satisfaction concerning the things which was propounded, seeing they are matters of weight and great concernment; but it is like *Smith* doth not matter for that: for if they contradict him in what he saith, or aske him a question, or come into his Congregation, though it may be they say nothing, it is possible he may say, they astonish or disturb the Congregation, witness his own book *page* 4, and 6, and the means he will use to recover, such is *Shrewsbury* Gaol or *Bedlam*: but in that he calls his conclusion, he saith, I have done with them, *&c.* So that now it is like we may not expect them which he formerly looked upon as a Church to God, which if he did so, it may be his judgement was not right then, neither right now, it may be he cried peace, while they put into his mouth, but now prepares war against them, though it may be they are as upright in their hearts unto the Lord as ever they were when he looked upon them, to be a Church to God.

Had it not been more wisdome for him to have answered the queries, then to have spent his time in accusing men falsly.

1 Pet. 3. 15.

Calling such as formerly had been his hearers a Cage of unclean Birds or nest of vipers, yea

pect

pect an answer from him to these Queries: unless he make himself a publick lyer, which if he should doe so, his answers would give but little satisfaction to the people, if they know they come from the mouth of a lyer, so that now if these Queries they propounded be answered at all, it is like it must be by some other, which may be will answer more wisely than *Smith* hath done in examining this book of theirs, which he called scandalous, which was easy for him to say: but not so easy to prove.

And now these men are cleared of the things he accused them with, and also them which he mentions in his book, have denyed the things which is contrary to the truth, and the truth of God is clear, and the sixth he would have cast upon these men who published the book he examines, is upon his own head returned, though much more might be said in vindication of the truth, and the innocency of these men in the things which he accuses them with, and against his practise but at present, I shall say but a little more, for if he be not past shame, this might suffice to make him cease boasting in his folly, which if it doe not, more may be said another time, at present I desire all people to consider in the fear of the Lord God, how they stand and whom they uphold and beleeve, least beleeving such as *Smith*, they be incensed against the innocent, and receive a prejudice in their minds against the people which the Lord hath blessed, that so they cannot beleeve the truth of the Lord God, which he in this his day of love hath made known,
Ezek. 34, 2, 3, 4, 13, 14, 15. to the gathering of his people together from the Shepheards that doe feed themselves, and feed not the flock, but eate the fat, cloath with the wool,

and

and kill them that are fed, and may not this be fulfilled in such Shepheards, as this is, with whom I have dealt, who tells of *Shrewsbury*; Grol to recover them or else *Bedlam*, which is more like to destroy them, and so kill them that are fed, but the Lord God of heaven and earth is arisen, and hath heard the cry of the oppressed, and will bring deliverance to his people, and no weapon formed against him shall prosper, for he will bring them into a good pasture, and upon the high mountains of *Israel* shall their fold be, and he alone shall teach his people, and they shall be established in righteousness, and praise him because of his salvation for evermore, and though they be reproached for a season, and suffer for righteousness sake, being falsly called evill doers and disturbers of the peace, yet the Lord will arise to plead the cause of the poor and needy, and to confound his enemies and overturne, overturne til the kingdom come to him to whom it is right, even to the Lord Iesus Christ, and he shall raign for ever and ever, and his Scepter is the Scepter of righteousness, and by holiness shall his subjects be known fulfilling that royall Law, *doing unto all men as they would that men should doe unto them*, speaking the truth in love, bearing a testimony for the Lord God against deceit in their Generation, and though some count it rayling: yet this is the end of our preaching and writing, that deceit may be made manifest, that people may forsake it, this is the root we strike at: and this torments the Beast and the false Prophet: but the stone cut out of the mountain strikes at the feet of the Image, which shal assuredly be broken to pieces, and the truth of the Lord God, which is now made known in Christ Iesus shal

Isaiah 54.13. 14.17.

1 Pet: 2.12.

Ezek. 21,26, 27.

Iam. 2.8.

Dan. 2.34.44

Mar. 25. 26. 30.

[illegible] shall be exalted, and his [illegible] shall be [illegible], the faithfull shall see this, and praise the Lord for ever and ever; but the wicked and slothfull servant shall be cast into utter darkness, where there is pain and sorrow, weeping and wayling, and gnashing of teeth for ever.

[illegible] God of heaven [illegible] hand the cry of the oppressed; and will bring deliverance to his people, and no weapon formed against him shall prosper, for he will bring them into a good pasture, and upon the high mountains of Israel shall their fold be, and he alone [illegible] teach his people, [illegible] be [illegible] in righteousness, and praise him because of his salvation for evermore, and though they be reproached for [illegible] for righteousness sake, being falsly [illegible] and disturbers of the peace, yet the Lord will arise to plead the cause of the poor and needy, and to confound [illegible] and overturne, overturne till the Kingdom come to him to whom it is right, even to the Lord Jesus Christ, and he shall [illegible] ever and ever, and his Scepter is the Scepter of righteousness, and he [illegible] shall his subjects be known [illegible] that royall law, [illegible] [illegible] love, bearing [illegible] [illegible] gains occasion their Generation, [illegible] countrerayling: yet this is the end of our preaching and writing that [illegible] [illegible] that people may [illegible] [illegible] we strike at: and this torments the Beast and the false Prophet: but the stone cut out of the mountain strikes at the feet of the Image, which shall [illegible] be broken to pieces, and the truth of the Lord God, which is now made known in Christ Jesus

Isaiah 34. 13. 14. 17.

Psalm 12.

Ezek. 22. 16. 17.

Jam. 1. 2.

Dan. 2. 34.

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